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# Olive Trees



WHAT  
 ARE THESE TWO  
 OLIVE TREES ETC.  
 ZECH. 4:11-14.

R.M. SOMMERVILLE  
 EDITOR & PROPRIETOR  
 NEW YORK.

I WILL  
 GIVE POWER UNTO MY  
 TWO WITNESSES ---  
 THESE ARE THE TWO  
 OLIVE TREES ETC  
 REV. 11:3, 4.

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No. May, 1911 5

# OLIVE TREES,

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

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No.

MAY, 1911.

5.

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## QUESTIONS OF THE HOUR.

### THE PROBLEM OF MEN.

REV. R. A. BLAIR, BEAVER FALLS, PA.

"There is that scattereth and yet increaseth, there is that withholdeth what is justly due and it tendeth to poverty."

Last year I wrote an article which was published in the May number of OLIVE TREES, in which I tried to show that from a financial standpoint the Covenant Church was abundantly able to man her foreign mission fields, and at the same time greatly increase her offerings to the work at home. I used the St. Louis congregation as an example. This congregation this year has gone beyond last year's contributions along all lines, and other congregations are forging ahead, so that my article of last year stands with even added weight.

But there are those who are ready to say, Well, even if we do have the money, what about the men? We cannot find enough men to fill the ranks at home and it would break up the church at home to think of sending so many missionaries to the foreign field.

I admit that the problem of men is the greatest. Men can make money and can command it, but money without men is of no account. Then when we think that if there ever was a time when any one would do for the foreign field, that time has passed. The church at home cannot afford to-day to send any but

the best men to the foreign work, and that work along all lines not only calls for Spirit-filled men, which is the first essential, but it really calls for Specialists: Ministers, Doctors, Teachers who have had special training and who have shown special ability in their work at home and who have the ability to handle men, and plan and direct great enterprises. Now considering all this, I admit that securing the men is by far the greatest task, and yet this article is written to show that it is not beyond our ability, nay even that doing so will greatly help the work at home; yea, to the mind of the writer, the doing of it is essential to the continuance of our own existence.

At our last meeting of Synod, while we had much earnest enthusiasm, yet there did not seem to be a definite idea as to the number of missionaries needed to man our fields. The territory which is recognized as ours contains in round numbers about

### TWO MILLIONS OF PEOPLE.

Among the best authorities on missions it has been figured out that if we had one missionary to every twenty-five thousand of the heathen we could, with the blessing of the Lord, in this generation fulfil our obligation by giving them the gospel. This does not mean one minister to every 25,000, but one salaried missionary, whether man or woman,

minister, doctor, teacher, nurse or visitor. Now we have already on our fields about twenty-five missionaries, and so to man our fields we would need in round numbers about fifty-five more. The numbers are about the same as last year, for while we sent out some new missionaries, we only sent out enough to fill the places of those who were compelled to come home. We can say then that

#### **FIFTY-FIVE MORE MISSIONARIES**

would fulfil our obligation to our present fields. Some fields, because of conditions, may likely need a larger proportion; none could well do with less.

#### **OBJECTIONS ANSWERED.**

"But the work of our church is not evangelistic or missionary, but to preach the Kingship of Jesus Christ and the necessity of a life separated from everything that does not acknowledge Him." I have heard such a statement made many times during the past two years. Well, if we have such a message, is it not evangelistic, and is it not missionary? But it is said, our work is to preach this message to this country. Other denominations are preaching to the heathen, but we alone are doing this work, and if we could only bring this country to Christ, it would be easy to convert the heathen. If we have a message that none other is delivering, where do we find our authority for keeping it to this country? Does Turkey and China not need such a message? These countries are now in the midst of great changes and to-day is the opportunity to mould them for Christ. I admit that if America was in reality Christian through and through, it would be comparatively easy to reach other nations. Yes, and if all grown people were Christians and members of the Church, it would be easy to reach the young people. But do we wait until all

the grown people are Christians before we try to bring the children? No, while never ceasing in our labor to bring those who are grown up, we know that the time to reach the young is in the days of their youth. So while we ought ever to strive to bring our own land to Christ, ought we not to endeavor to reach these nations that are as babes in their national life and are struggling toward the light? Does the fact that we are living in this country, where this knowledge exists, not make it incumbent on us to go to those who have it not?

But have we as a church not a gospel that will reach the individual soul both in this land and in heathen lands, and are we to spend our time preaching to those who we admit are Christians but who are not living on the plane that we think they ought to live on? Well, if this is so, then I think we had better change our gospel, for it would not be the gospel of Him who came to save sinners. I do not believe that we have such a gospel. We have a gospel that is both missionary and evangelistic and has proved its power, both at home and in foreign lands, and it is a gospel that must be spread abroad throughout the whole earth. And it is only as we go to those who are out of Christ and who are out of the church that we are going to make a great success with it.

But it is said again, What about the church in the home land? We only have so much power and so much ability, and if we put extra into the foreign work it will come off the work at home. "There is that scattereth and yet increaseth, there is that withholdeth what is justly due and it tendeth to poverty." What about the church at home now? It is a fact that we are steadily declining, and I think that it is the general belief that we must put forth increased

effort if we are to continue our existence. But is this effort to confine itself to the limits of this land and to the proclaiming of the Kingship of Christ over this nation? Would this save the Covenanter Church, or is saving the Covenanter Church our great end? If we do the work of the Lord, He will take care of the Church.

I believe that we do need to do more work at home, and I believe that we need to preach Christ's claims in every sphere of life, but I think that we need to preach them in connection with the effort to bring men to a saving knowledge of Christ. The Baptist people believe that they have a special message of immersion to proclaim, but they proclaim it in connection with their message of faith in Christ and the necessity of confession of sin. If our interest in people is going to begin after they have come to Christ and are members of other churches, then we are at a great disadvantage. We go to them then and we present our view of the truth and we at once cast a reflection on the church they are connected with and on those who have brought them to Christ. If, on the other hand, we go to those who are out of Christ and out of the church, and if we are the means of their conversion, and I think that we have special reason to think that God will so use us, then they will look to us as their guides in the Christian life, and if a person is ever willing to give up for Christ, it is in the enthusiasm of his or her first love. Let them be converted by others and allow them to unite with a church that does not require as high a standard as we do and how hard it is to reach them.

**WHAT OUR CHURCH NEEDS.**

What our church needs is what Prof. James says all churches need, "The Moral Equivalent of War." That which

will bind us together in a great purpose, bind us to Christ and to one another. Will the Reformation of this land alone do it? No. It is too selfish and the need is not apparent enough. Will witnessing to the claims of Christ among those who are Christians alone do it? No. These other people are too comfortable and too good to draw out our deep sympathy and interest. What will do it? To the writer's mind the only thing that will do it is a vision of the world as Jesus sees it with over half of the inhabitants who have never heard the name of the Saviour, and a vision of those two millions for whom we as a church are responsible. A vision which takes in their great need and of the unparalleled opportunities to reach them. A vision which takes in this greater need along with the need at home. This, to the writer's mind, and this alone will give us the moral equivalent of war. This will unite us in a great effort to bring the world to Christ. It will increase our interest and effort for those at home, and we will present Christ and all His claims to all in reach, both at home and abroad. I wish it to be understood that the special work which we are doing at home is needful. We must always seek to grow in grace ourselves and to build up others, but it must not be done to the exclusion of the work of bringing of men and women to a first personal knowledge of Jesus Christ or we won't long have any to build up. As long as there are any who have not heard of Christ, it is our duty and privilege to make every effort to reach them with the message.

**HOME CHURCH CAN EASILY SPARE NEEDED LABORERS.**

But the question still arises, Where are the missionaries to come from? At our last meeting of Synod I used an illustration from the time of the Civil

War, for which I was indebted to the New Concord pastor and people. At that time our church with a membership of about six thousand sent three hundred and fifty men to the front to fight for our country. Now we as a church put Christ before even our country, and is it too much to ask that we to-day with a membership of over nine thousand send fifty-five, not men alone, but men and women, to fight for Christ in His war against heathen darkness? Did the church die during the Civil War or did the people at home take less interest in the work at home? The number we ask for is less than one from every two congregations at home. Could not one man or woman be spared from every two congregations at home without crippling the work at home? Yes, would it not be a blessing to the church at home? Are the congregations that have members on the foreign field the least interested in the work at home? Are the families who have members on the foreign field the least interested in the work at home? The testimony of pastors and people is that wherever members have gone to the foreign field it has been a great blessing to those who remain at home and a great help to them in their home work.

Can the church at home not spare fifty-five more to go to the foreign field?

During the twelve years that the writer has had a personal knowledge of the church in this land she has lost twenty-one men to the ministry of other denominations. Some of these were ministers in the church, others were students who have become ministers in other denominations. Add to this the number of doctors, teachers and nurses who have been lost to our church, some of whom are working in other missions. I know not how many. Each pastor can think of those known to them. I doubt

if there is any congregation that has escaped such a loss. Now I do not say that these men and women would have been saved to the church by sending them to the foreign field or that it would have been wise to have sent them or to have tried to keep them in the church by that method. My point is that if we can afford to lose that number to other denominations, could we not afford to send a like number to the foreign field? When they leave, they are lost altogether to the church and often take a number of their friends, and sometimes in the case of ministers, a number of the members of their congregations or some of our best girls, while those who go to the foreign field are a great help to the church. They are strong, loyal members. Their friends are interested in all the work of the church. They are bringing souls to Christ and building up a church in another land and proving to the church at home that we can do evangelistic work among the most ignorant and degraded.

#### **A BLESSING TO THE HOME CHURCH.**

And yet I think that by pushing foreign missions to the limit this leak in the forces of our church would be stopped to a good degree. Many of those who have left have given as their reason that the Covenanter Church was not doing anything to bring men to Christ, and that its field was too narrow. This may be the real reason or not, but in some congregations there is ground given for such a statement. In many congregations we are not only not bringing any in from the outside world, but are not even holding those raised in the church. The statement is not true of all, and as for the Covenanter field being narrow, it is not true at all. The Covenanter Church presents the widest field for service that exists. It has all

the field that any other church has and a field of its own besides. But in order that we may ever keep this clear we must push that field that we have in common with other churches as well as that which no other church has yet entered. There are some inside our church and some outside who think that we ought to confine ourselves to what is called our "distinctive principles," that evangelistic and missionary work should be left to other denominations. Can we afford to confine ourselves to our "distinctive principles"? Can we leave the bringing of men and women to Christ to other denominations? No. We must be in that work. It is a necessity to our own existence. We must present to our young people a program which includes any and all work that any other denomination does that is necessary to the Kingdom of Christ and at the same time do that work that is done by no other denomination, but which we hold is so necessary to the final establishment of His Kingdom. As long as there is work which is necessary to the Kingdom of Christ that we as a church do not count as our work, if it is work that falls to the lot of the church, so long do we offer the temptation to young men and women to leave our denomination. All do not think alike, and we must have room for all to work at that which they think most important, so long as it is work necessary for the advancement of the Kingdom. And what work is so fundamental as mission work both at home and abroad?

In order that our young people may be interested in the work of the church we must push mission work. You cannot interest a child in what we call the "distinctive principles." They are meat for strong men. And if we leave missions out of the work of the church, in what will you interest the child? If

we leave them until they are able to comprehend the great truths that as a church we stand for, in many cases they will get to think that the work of the church is not very important and is something only for those who are grown up, and so in the very years that they ought to be taught to love the church and her work, they grow careless and indifferent. On the other hand, if missions occupy a large part of the work of the church we have something in which to interest the child from the very first. You can interest a child of three or four years in the little children in heathen lands who have none of the comforts that they have and for whom Christ died as for them, and how Jesus wants them when they grow up to go and tell them of His love. Then as the children grow we can tell them of the truths which we hold concerning Christ and His Kingdom, and the evils in our own land can be pointed out to them and how the lack of Christianity at home is one of the reasons why the poor heathen have never had the gospel, and how, if we are going to keep the knowledge we possess, we must take Christ into every part of our life. In the meantime they will be given no excuse to say that the church is not doing anything, but we will have filled them with a strong love to the church from the very first and with a desire to help those in need and will have laid a strong foundation on which to teach them of the Headship of Christ in connection with the conversion of the world.

Because of the great need and of the great opportunity to-day in heathen lands, opportunity such as has never been seen before, we must man our mission fields. Yea, it is a necessity to insure our own existence and to insure that we will have a part in proclaiming

the full gospel to the uttermost part of the earth.

Pastors, Sessions and Missionary Committees, are there not in your midst, per-

haps it may be one of yourselves, one man or woman who is a success at home who could be spared for this great need abroad?



See "Women's Department," Page 118—R. M. S.

**REPORT OF LATAKIA CHURCH BUILDING FUND.**

Amount reported to Jan. 31, '11.	\$3453.89
Feb. 2. Infants' S. S. Class, Mercer, Pa., per John M. Thompson, Treas . . . . .	2.15
Feb. 13. Faith Chapel S. S., Allegheny, Pa., per M. W. Ray, Treas . . . . .	21.19
Feb. 27. L. M. S., Evans, Colo., per Martha J. Keys, Sec. . . . .	5.00
Feb. 27. S. S. Birthday Offer- ing, Evans, Colo., per Martha J. Keys, Sec. . . . .	5.00
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Total to April 1, 1911 . . . . .	\$3487.23
Oct. 1, '10. Int. Par. Nat. Bk. . . . .	36.57
Apr. 1, '11. Int. Par. Nat. Bk. . . . .	67.87
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Grand total in treasury . . . . . \$3591.67  
 MRS. J. R. COPELAND, *Treas.*  
*Parnassus, Pa., April 1, 1911.*

**NO MORE MONEY NEEDED FOR THE LATAKIA CHURCH BUILDING.**

At a meeting of the Executive Committee of the Women's Presbyterial Missionary Society of the Pittsburg Presbytery, held in the Eighth Street Church, March 23, 1911, it was decided that, inasmuch as the desired amount for the Latakia Church Building Fund has been more than realized, we announce that the account is closed.

MRS. ROBT. A. M. STEELE, *Pres.*  
 MRS. W. J. WARD, *Sec.*  
 MRS. J. R. COPELAND, *Treas.*



A blacksmith about eight years after he had given his heart to God was approached by an intelligent unbeliever with the question, "Why is it you have so much trouble? I have been watching you. Since you joined the Church and began to 'walk square,' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful, but glowing face, the blacksmith replied:

"Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red hot and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle. So I threw them in the scrap pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But He wants us for service just as I want this piece of iron. Ever since I saw this I have been saying to Him, 'Test me in any way you choose, Lord; only don't throw me in the scrap pile.'"—*Sabbath Reading.*



## NEWS OF THE CHURCHES.

### ABROAD.

**Syria, Latakia.**—The following items are from Rev. S. Edgar, dated March 11, 1911:

- - - The village schools are all going as usual again and without any special permission. The teachers went home and opened the schools and there has been no word since. How long this will continue we do not know. On Monday Dr. Stewart and I visited two of them. We found the work going on well, the children making good progress and the men of the villages anxious that the work go on. One of the leading men of Ayin Bayda told us that they told the government that they expected to keep the school open and the teacher they had till one was provided for them by the government. Our trip Monday was one of those very wet and muddy ones that do happen here occasionally. It was fine when we left, but we did get it ere we returned. But with our saddle coats we did not suffer.

- - - We are away behind in our touring work this spring because of the weather, the roads are not fit for travel, nor could we get out at present in any direction because of the swollen rivers. We hoped to get in the usual number of communions in the villages this spring, but unless March gives us better chances, we will not get the rounds. I am waiting for a chance to make another trip to Suadia. I am sure they will be in need of their money after such a hard winter. Just heard the other day that there is a good deal of suffering in Kessab.

Some of our Gunamia young men have been called to serve their term in the government army. Among those called

is one who is in our Cyprus school, a young man of worth and who is planning to be a worker and may take up theology with Mr. Stewart at an early date. We hope to be able to keep him from service, especially when we and the work here is in such dire need of men like him. - - -



Mr. S. Edgar, writing March 25, 1911, reports a trip to Suadia:

This was the first trip since the communion in November, as the way has been impassable because of the big snows.

The conditions in Suadia we found most miserable, all this resulting from the very severe winter. For forty days they had snow continually. And, as the houses are not of the character to keep out a winter's cold, the suffering was very great. The people would awake in the morning to find that they were covered with snow, and before they could go far they were compelled to shovel out a path from the bed to the door. The poorer people had, as usual, not much ahead, and soon there was great hunger among them. The fruit gardeners also suffered a great loss in that the whole crop of oranges was destroyed by the snow. They have generally enough, according to their story, in a good year, to keep up the market supply till the end of April. Now the trees are all dead and will have to be cut down close to the ground. It is said that perhaps a big half of the olive trees is also injured, so that there will be no fruit on them this year. The other fruit trees, except the apricot, are also injured. These things will make the circumstances of the valley very hard this year. But we would be thankful even if these things would

turn their thoughts to the Lord of the harvests, Who sends seasons in their turn, making them light or heavy, according to His good will.

School had been closed for almost a month, but at the time we were there the work was again going well. One of the days while there, there were eighty boys and twenty-seven girls. Of course, this will only continue till time for them to begin work in the silkworm business.

You will be interested to know that the Greeks are opening a school on a better basis than they have yet done in Suadia. They are planning to teach English and French. Already they have a teacher from Antioch, who is to teach the French. The school opened the week before the writer arrived, and they had from forty to fifty pupils. This is good for a beginning. Some of our children were attracted by the new things and had gone. - - - The Greek church seems to be making new efforts in school work in every direction. We hear that they have opened one in Alexandretta during the past year also. If our work here has opened their eyes to see what they ought to be doing for the place and the children, who for these thousand years they have almost neglected, why perhaps we will not count all our labors in vain.

We found one of the teachers had not been in good health for a month or so; and so the writer made a trip to Antioch with him. Here we called on Dr. Martin of our Irish Church. Found him and family in good health. The winter there had been also very severe, yet withal, the health of the family was exceptionally good. On Saturday returned to Suadia, and on Sabbath preached to a house filled to the door. I was glad to see that nearly all the children who were in Sabbath school remained for the preaching. In the afternoon the Evangelist preached.

The next day was spent in attending to the business in connection with repairs and such work, then on Tuesday we were in the saddle again and on the way to Kessab. Arrived home on Wednesday.

We were all grieved to read of the death of Dr. R. J. George. There is not a missionary on the field but who has lost a strong intercessor at the Throne of Grace, an intercessor who loved the work at home and abroad. And yet while we will miss him and feel the loss keenly, we with all the Church plead for grace to say, "Thy will be done."

To-morrow we take up the collection for the Indian Mission, and we hope that our humble mite will be blessed in that work that we all love. The last letter from Mrs. Carithers is still fresh in our minds, and we hope that our love and sympathy and prayers are the stronger for her message, for we too know something of seasons when the work looks entirely barren.

We have several trips and communions ahead, and also the meeting of the Syrian Commission, which is to meet here about April 10, according to steamers. So if we are silent for some time hereafter, know that we are in the saddle or discussing great things in connection with our problems in His service. Suadia still pleads for the Board to send them workers.

**Asia Minor, Mersina.**—In a personal letter from Rev. A. J. McFarland dated as far back as January 17, 1911, we find items of general interest:

- - - Preached twice at Suadia on the Sabbath (summer of 1910) under the handicap caused by the loss of my saddlebags containing my sermon, notes and some other conveniences such as a summer suit, etc. The Lord showed Himself the Present Help in the time of need,

however, and I hope the services were not without profit to the brethren there. I encountered quite a little shower of rain on that trip, notwithstanding it was in the midst of the dry season. when people laughed at me for taking a rain-coat, but I have always encountered rain when I went to Suadia no matter whether it was dry season or not. By the following Sabbath I was back at Mersina, where I again preached before going up to Guzne. Reached Guzne just the day before the arrival of the new member of the Willson family who is fortunate in being able to celebrate his natal anniversary on the same day of the month as my own. I spent August studying Arabic in the refreshing climate of Guzne, making one trip to Mersina for a Sabbath there and preaching three times also at Guzne during the month. - - -

The work at Adana is especially promising and encouraging. There were about sixty-five gathered into the small room we use there, on the Sabbath morning of the communion. Quite a number have avowed their acceptance of the truth as we hold it, but for various reasons have not yet asked to be admitted to our communion. All our audience there were from those who had barely escaped with their lives in the Adana "killing," as they call it. They are very poor. We saw one of our members, a widow, working with her old mother pulling cotton out of the pods, and were told they get the equivalent of thirteen cents for 125 pounds, and it takes two of them two days to do that much. She has a small bake oven also and gets a few cents additional daily for allowing her neighbors to use it. The very meager allowance made to soldiers here is six cents each per day, so you may know these women are not living in very

grand style on this income. But they made no complaint but expressed gratitude that they were given this opportunity of earning their bread. We saw old men sitting in the ruins of their shoe-shops without any protection from the cold, mending some old shoes to get a few bites to eat. And it was cold when we were there, for it froze up the mud a morning or two and we even saw some flakes of snow coming down with the rain. There is still much uneasiness among the people as there are rumors that the Moslems are buying firearms again, and recently a Moslem made a speech in one of the mosques there exhorting his brethren to bestir themselves and make a final riddance of all their Christian neighbors. The governor is trying to keep the peace, however, and has made as many as forty arrests. It is thought by some that the more bigoted Moslems are trying to stir up trouble in order to discredit the progressive Moslem governor, so as to have him removed as unequal to the task of governing Adana. It is unlikely that there will be any general outbreak so long as the authorities are opposing it. After all, the people are generally remarkably law-abiding, and a general massacre is impossible without orders from headquarters. - - -



The following items from Rev. R. E. Willson, under date of March 21, will be read with gratitude to God:

We have just returned from Tarsus, where on Sabbath Brother McFarland held communion. We had preparatory services on Friday and Saturday evenings, at both of which there was a fair attendance. and good attention. At the close of the service on Saturday evening, we met for the examination of candidates. There were six who wished to be received, five of whom were received on the pro-

fession of their faith. The other one was advised to wait. The next morning another woman came to profess her faith in Christ, and her trust in Him alone for salvation. She was very old, and it was impossible for her to be present the evening before. For the greater part of her life she had relied on the superstitious rites of the ancient Syrian Church, but had now become convinced that in Jesus Christ alone was enough to satisfy all her needs. She also was received to the communion, making six in all. Those received were all adults, and most of them well along in their pilgrimage. There were twenty-eight communicants, beside the ministers, seated at the table. There were eight members in good standing who were absent from town or for other reasons did not attend the communion, and two who were kept back because of irregularities in conduct.

At the afternoon service on Sabbath there were three children baptized. I was very happy to be able to be of some help in these services, taking the service on Friday evening, and the sermon on Sabbath morning. The weather was favorable, and the attendance good throughout.

The school is keeping on about as usual. The attendance is irregular, but an average of between fifty and sixty pupils daily.

We are all very sad at the news of the death of Dr. R. J. George. We had received some word of his illness, and yet the news of his death came as a shock. I am sure many hearts will carry most precious memories of his wise and helpful counsels as teacher and friend.

**Cyprus, Larnaca.**—The following letter, dated March 2, 1911, is from Rev. J. D. Edgar:

Owing to the condition of Mrs. Edgar's

health, we found it necessary to go to Mersina for a few days and were away from the work here for a week. Mrs. Edgar is so much improved now, however, that she is able to take charge of a class in the school.

In Mersina we found the brethren all in good health except Mrs. McFarland. She was slowly recovering from a sore throat. Baby Bruce Willson is the picture of health and is quite modest in the use of his voice. He seems to be quite satisfied that he is to be seen and not heard. He seemed to leave the rest of us in the background, whenever friends of the mission came into the Willson home, for he was always the center of attraction.

I visited Tarsus and Adana with Rev. Willson. We found the work there quite encouraging. It seems that in Tarsus there is more than the usual interest shown. In Adana we saw many marks of the horrible massacres. There seems to be a good deal of interest in Turkey now, and some rumors come to us of another massacre. Some of the Armenians who returned to Adana are again leaving to go to places of greater safety.

Rev. and Mrs. McCarroll went to Nicosia recently and found the work there about as usual.

We have been having very heavy rains accompanied by strong winds. Considerable damage has been done, especially to the trees.

We commenced a students' prayer meeting three weeks ago, which meets on Friday evening at 7:30. The first evening there were eighteen boys present. The second evening being stormy, there were only fourteen present. Last Friday evening was the evening of the third meeting, and twenty boys were present. We hope that the friends will not cease to pray for us.



Writing March 29, 1911, Mr. Charles A. Stewart sends interesting items from Larnaca:

The Mission Circle is in good health, and on the whole has enjoyed this condition for the past month. What winter weather we had seems to be past, and we are all enjoying the bright sunshiny days. The past winter has been a more severe one than usual, and the result was a great deal of suffering among the poorer classes.

We were permitted to observe a refreshing communion season two weeks ago, (March 19th.) Preparatory services were held on Friday and Saturday, also a special prayer meeting on Wednesday. Mr. Edgar assisted Mr. McCarroll in these services. All the meetings were to a large extent devoted to prayer for an outpouring of the Spirit, and for God's blessing on those who came forward for the first time to openly acknowledge Christ as their Saviour. Our hearts were gladdened by the interest that was manifest in all, especially among the school boys. Seven boys were led to unite themselves with the Church, and others are thinking of taking a similar step, and we ask your prayers in behalf of all the boys. Altogether there were twenty-six that sat down at the Communion table. Others would have joined us, but decided that they had not made due preparation. They will likely join us later. A deep impression was made on at least two others who were present and witnessed the ceremony. To one it appealed because of its simplicity, as compared with its observance among other churches. At the sight of Christian brethren sitting down together, another was moved to tears. His circumstances have been such as to lead him into doubtful ways, but in him was awakened a resolve to break away from them.

On the following Sabbath Mr. McCarroll conducted a communion at Nicosia, seven members gathering around the table.

A family, Armenian Protestant, has come to Larnaca, and is taking part with us. The head of the family is to conduct a Bible class on Sabbath afternoons for those who speak Turkish and cannot understand the Greek services. The morning service is English and Turkish. Since the prayer meeting for the boys has been held on Friday nights, the attendance has been increasing, until it has numbered as high as twenty-six boys. Officers were elected from the boys—a president, vice-president and secretary. A keen interest is manifest among them and they are ready to take an active part in these meetings.

The school work is moving along smoothly. We trust that the boys are getting spiritual, mental and physical development that will shape their future lives in the right direction. Here, as elsewhere, it is true that all three must have due attention. The boarding department is slowly enlarging, as new boys come in. There are eleven boarders now. Two or three new pupils have been added to the roll lately.

Mr. McCarroll is to leave this next week for Latakia to attend the commission meeting. He will go around the coast by Mersina and Alexandretta, and expects to be away about two weeks. Connections between here and Latakia are rather poor, and so it is almost impossible to make a hasty visit to that station.

**China, Tak Hing.**—Dr. Ida M. Scott did not write on February 15, 1911, for publication, and yet we take the liberty of giving to the press some items that the churches ought to read:

- - - It is hard to know what is the

most needy field. The work is opening up in an overwhelming way almost. For so long it seemed that the people were indifferent and had no desire to hear the "doctrine," but in the last few months they are seeking it, and how we long for more native workers to be put in stations to work where it would take years to prepare a foreigner for doing the work effectively. Dr. Robb was telling us recently of an experience he had with two of his training class which proved to him, as never before, the necessity of native workers. One of the young men was speaking to people of his own district, whereas the other was from another place. Dr. Robb and the two men both spoke, and then the audience said, "Let ——— speak, we can understand him," calling for the man who was from their own district. So we not only need natives, but natives from all parts trained for service in their own district.

Schools are closed now for the Chinese New Year vacation, but will open in a few days. Applicants to enter all the schools have come and the boys' and girls' schools are both having to turn students away.

As yet efforts made to get land are unavailing. No doubt there is a wise providence in this, but it is hard to understand why it is best that we cannot have the necessary rooms for the laborers who are here to carry on the work in what seems to us, with our limited vision, the most effective way. It has been a great disappointment to Mr. Kempf that the land which we had thought to have secured for a boys' school and dormitory cannot be secured. The Vice-Consul has advised our trying to lease it, so we still have a hope of getting the use of the land and building.

Mr. Mitchell feels reasonably certain of getting land in Do Sing, but it is not

safe to count too much on it until he is actually in possession of the deed.

There are a number of places up street where they would be glad to have day schools if we only had the teachers.

People come nearly every day from long distances to the dispensary or hospital.

At present, I am responsible for all the medical work here. Dr. Wright and Dr. Kate have gone to Canton for a two-weeks' course in microscopical work. - - - During their absence Mr. and Mrs. Mitchell are occupying their house, which is giving the Wilson sisters an opportunity of being together for a short visit, and Mr. Mitchell is getting a needed rest after the hard work of conducting two Chinese services a day for a number of days—perhaps two weeks, I'm not sure how long. The Do Sing people realize their opportunity and their great responsibility. There are so many children of school age all around them that makes them long for a teacher to open a school as soon as possible. - - -

- - - A letter from Dr. Jean, of Do Sing, says the people come every day inquiring if there will be a meeting. Mr. Mitchell would have gotten no rest had he stayed at home. Has had a bad cold and is so hoarse he can scarcely speak. It was for two weeks that he conducted the meetings, twice daily. Dr. Jean and a Bible woman from Tak Hing are holding meetings with the women and have work for more people to do if they were available.

We are having the most delightful weather—not hot, but rarely need fire, and such bright sunshine and the finest moonlight we have ever seen. We are needing rain badly, but since we do not have it, we are appreciating the dry to our greatest capacity. - - -

- - - We long for an outpouring of

the Spirit here such as there has been in Korea. I think we are having it to some extent or there would not be the spirit of inquiry and seeking the truth that we have, but there are still many many untouched. We workers also need more of the Spirit's power in our lives. I have wondered if the increasing in-

terest that the natives are taking in the gospel might be due to the intercession of our workers who have had to give up the work—Blairs and Robbs—and the people of the church who can now pray more intelligently since these have gone home and have told of the work here. - - -

## AT HOME.

**California, Los Angeles.**—The Women's Missionary Society of Los Angeles Congregation bear testimony to the devotion and liberality of Mrs. Ellen Sampson in mission work and every good cause. The first of our number to be promoted to the higher life.

"Precious in the sight of the Lord is the death of His saints."

### COMMITTEE.

**Kansas, Sterling.**—The L. M. S. of Sterling, Kans., Reformed Presbyterian congregation reports for the year ending March 31, 1911:

Number of members, thirty-eight. God in His providence called two of our members to Himself and one has removed to another congregation. Twelve regular meetings were held during the year, with an average attendance of eleven and one-half. One work meeting was held, at which a quilt was prepared for our missionaries, Mr. and Mrs. J. D. Edgar.

Our society holds itself responsible for the success of the annual congregational dinner, held during the holidays, which every one seemed to enjoy.

We were greatly favored by having with us for a few weeks during the past fall the missionaries Rev. and Mrs. S. H. Kennedy, of Alexandretta, for whom a public reception was held in the church during December, at which they told

something of the terrible trouble in the spring of 1909. Surely our interest and contributions should be greatly increased after hearing them tell of the great need of those people. Our faith should also be strengthened by hearing what they have accomplished. A number of interesting and instructive papers have been prepared and read by members of the society of the various mission stations. Have also had interesting letters from workers in various fields at home and abroad.

A social function in which we were all much interested was a "Bridal Shower," given in honor of Rev. J. D. and Mrs. Zada Patton Edgar by Mrs. Sadie Patton, aunt of the bride, and Mrs. Tillie Edgar, aunt of the groom, soon after their wedding, June 29, 1910. It "showered" plentifully of things useful and ornamental for these, gone from our congregation and society.

Our mission study for the year has been "Sunrise in the Sunrise Kingdom."

MRS. MYRTA MAY DODDS, *Pres.*

MRS. BESSIE FULLERTON, *Sec.*

### TREASURER'S REPORT.

#### *Receipts.*

Balance from last year.....	\$23.69
Monthly dues .....	39.20
Box to Southern Mission.....	12.40
Social fund .....	6.90
Dish fund .....	5.47
Flower fund .....	1.35

Donated .....	2.00
Total.....	\$91.01

*Disbursements.*

To Rev. and Mrs. J. D. Edgar....	\$10.00
National Reform .....	5.00
Southern Mission .....	12.40
Miscellaneous. ....	14.50

Total .....	\$41.90
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Balance .....	\$49.11
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MRS. LIZZIE S. EDGAR, *Treas.*



Report of Mission Band for year ended March 31, 1911:

Number enrolled for year, 33; average attendance, 14; number of meetings held during year, 10.

ANDREW ADAMS, *Sec.*

*Receipts.*

Received from former treasurer..	\$30.61
Received from dime money.....	43.17
Collections .....	2.67

Total.....	\$76.45
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*Disbursements.*

Dimes given out.....	\$3.00
Expense of delegate to convention.	3.50
Youth's Companion to So. Mission	1.75

Total.....	\$8.25
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Balance. ....	\$68.20
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ELMER DILL, *Treas.*

**Pennsylvania, New Galilee.**—The L. M. Society of Little Beaver Congregation desires to place on record an ex-

pression of the esteem of its members for their departed sister, Mrs. Fannie McGeorge, whom God called to His Home in October, 1910. Mrs. McGeorge was a member of the society from its first organization, and was deeply interested in its welfare, and the cause for which it stood. In disposition, she was quiet and unassuming; yet friendly, genial, hopeful and attractive. She possessed strong faith in her Saviour, and the success of His cause in the world. She gained therefore the affection and confidence of her fellow workers. She was known and respected by the poor in the neighborhood, and what she did for them was done cheerfully.

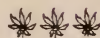
All her labors of love, whether for her family, to whom she was most devoted and solicitous, and where she is most missed, or for her friends, or for the Church, seemed to have been called out by the desire to help others and glorify her Master, rather than draw attention to herself.

We will greatly miss her cheerful face and kind words, but rejoice in her upright life, and her triumphant death, and are admonished to work while it is day, for the night cometh.

We desire that this brief memorial be placed on our minutes, and a copy be sent to her family, and also a copy be sent to OLIVE TREES for publication.

MRS. J. R. WYLLIE,  
MISS KATE ATCHESON,  
MRS. ALGEO YOUNG,

*Committee.*



How quickly doth the tongue betray the character! "Speak, that I may see thee!" said Socrates, to a fair boy. The metal of a bell is best known by its sound. Birds reveal their nature by their song. Owls cannot sing the carol of the lark, nor can the nightingale hoot like the owl. Let us then weigh and watch our words, lest our speech should prove us to be foreigners, and aliens from the commonwealth of Israel.

—*Spurgeon.*



## MONOGRAPHS.

## LETTER FOR THE CHILDREN.

It has been a long, long time since I have written you anything in OLIVE TREES. I thought you might like to hear something about the unusual and severe winter we have been experiencing away out here in Syria. We never had the like since we came here twenty-two years ago; and the people here say they never saw the like in their day. They did have a very severe cold spell thirty years ago, but nothing like this. We had about an inch of snow here in Latakia, but up on Mount Cassius they say that without any exaggeration the snow is up to the waist line, and if they turn off on to unfrequented paths, it is up to the neck. In the village of Kessab they can with difficulty get from house to house, and they shoveled the snow from their roofs ten times. They have very little flour or wheat or rice or salt, etc., in the village, and it will be impossible to get any stores till the snow leaves and the rivers abate, for it is forty miles from here to Kessab and about the same to Antioch from Kessab, and a much worse road. Kessab is the village where the massacres were and our house was burned with all it contained. It became so cold in the nearby mountains that the birds came down to the plain to seek food and a warmer climate. It certainly was made warmer for some of them, for everybody who could, turned into "mighty hunters" and shot all they could, both for food and for pleasure. Many birds tried to get into the houses for shelter and were easily caught. They would come and light upon cages hung out with food in them. Little James has two small green birds that were caught

in this way by an Armenian boy. They have plenty of food and water and are very happy. They go out of and into their cages at their pleasure and sing the livelong day. They are called "Trinjan." It seems to be a species of wild canary. Their song is much the same, only softer and sweeter. They live upon walnuts.

Some one shot a wild boar in the mountains and our school cook bought it from the Fellaheen and sold it to all of us who wished to buy. I guess all the Americans got a share and most of our teachers. But the funny thing about it was when the Fellaheen boys found out we were all cooking and eating "pig meat," as they styled it, they were very much shocked and disgusted, and two of them ran away from school. We were all quite worried for fear something would happen them. It was so cold and wet and the rivers so high, and no one had any idea where they were. We thought at first they might be hiding in town here, but a search in the khans (inns) did not bring them to light. At last the father of M. Haleel, in the school, and one of the village teachers started off on horses to hunt them. They found them in the village of Gendairia (two hours away), but they did not come back. They finally reached their own village. It seems that the Fellaheen, like the Moslems, abhor swine's flesh.

So many people are suffering with chilblains this winter. Several of the boys, in fact nearly all, are severely afflicted. They go limping about and some can hardly walk at all. Four or five had to be sent to the hospital. Their feet swell, turn black and break open. It is very painful and very annoying.

There are about forty boys in school this year, mostly Fellaheen and Armenian and Protestants. Three joined the church at our last communion. These are day school boys. It has been very hard to keep their school rooms warm. They have no stoves or furnaces like you have in America, only iron or brass braziers, filled with a bed of glowing coals from charcoal or burnt wood. They dry and warm the air in a room nicely. You would all enjoy seeing such a fire. Mr. Stewart got charcoal for the boys the first or second bitter cold day and paid four teks (cents) a rottle (5½ pounds) for it. The next day it went up in price to eight teks, and the next day to ten teks; then twelve, then seventeen teks a rottle. It became so scarce and everybody wanted it. Then for a few days there was not any. A poor man from Sahyone, six hours away, who had friends in the hospital, was bringing two bags of charcoal into town on his little donkey to sell, and some rich but cruel Moslem waylaid him outside of town and took it all from him by force and paid him nothing for it. Such things are very distressing and make our hearts ache. Often when the poor Fellaheen are bringing in a little donkey load of wood to sell, or a few chickens or something else, some Moslem will take it from them just before they get into town and give them little or nothing for it. That is one reason why some things are so scarce and dear in the market. I fear you would not care to live in this country.

During one of our recent storms the driving rain froze into ice upon the trees and everything else. Hundreds of olive trees were destroyed, and as each olive tree is estimated to be worth one English pound sterling to its owner, it means several hundred dollars or pounds worth of

damage. One man told me he had 600 trees destroyed and others had more than that. If they say a man is worth 1,000 pounds, or 2,000 pounds, it may mean that he has 1,000 olive trees, or 2,000. It seems to us very odd to count riches in this way. One of our Protestant Fellaheen came to town to-day and told us many of their animals (sheep, goats and donkeys) had died from the cold and from starvation. He said if it stayed cold much longer they would all die. Another of our men said the animals had all died in their village, that they had just one cow left. So, with the loss of the animals in the mountains, and the damaged roofs in town, the rich and the poor and the villages and the town have all been made to suffer as one man.

Eleven new members joined the church at our last Communion, and ninety-one communicants sat down to the Lord's Table. I thought maybe you would like to know this and to think about it. Perhaps you do not read all the big people's letters or the reports, so you would miss this item. Sixty children called upon us New Year's Day, and each one had to have a nice big orange. They come flocking in and shake hands and say "Kull sannah wa antum tayyibeen." "May all your years or year be good," is the English. They used to all kiss our hand, but most of them simply "shake" now. They sit till we pass them something to eat, then they shake hands again and wish us a good year and pass out. They have performed a great duty.

James had forgotten his Arabic while in America last year, but he soon picked it up again and now he can talk with anybody. He says he likes Syria better than America, which is a good thing as long as he has to live here.

I wish to take occasion here to thank

the "tiny tots" in Mrs. J. M. W. Giles' Sabbath school class and the girls and one boy in Mrs. Wendell Spears' class, all of Greeley, Colo., for \$3.05 sent to me for the Latakia Church. It is very much appreciated and will be a help. They can thus join in with the little Syrian children in buying stones for the building. This has been such a winter of woes that my letter seems doleful, and I am afraid if I make it any longer Mr. Sommerville will not print it for you. So wishing you all a good year and asking you to remember your work and workers in far-away Syria, I wish you good night.

MRS. M. E. STEWART.

*Latakia, Syria. Feb. 17, 1911.*

### VACATION ITINERARY WORK.

(CONTINUED FROM PAGE 90.)

#### VILLAGE OF NESAANI.

We arrived in this village near evening and we went and sat down in the yard of a store, where the villagers gathered. As we were sitting, a Moslem from Tarsus asked us, "Who are you, and from whence did you come, and what is your purpose in this visit?" We answered that we were teachers in the American school in Mersina, and because there was no school at this time, it is our purpose to visit some of the villages and read to those who cared to listen. We had the opportunity to talk to them in two languages, Arabic and Turkish. One of us took the Arabic people and read to them, and the other the Turkish. We read, and explained to them our obligation to hear and obey the words of the gospel, and also the true nature of fasting. As we were talking, another Moslem came, a tax-gatherer, whose language was Turkish. When he was seated, we remarked from his attentiveness that he was inclined to hear the Word, as if he had had

some previous knowledge of it. He also quieted a little disturbance which took place on account of the fact becoming known that we had a little quinine to give out to those who needed it. He told them to listen first to the counsels, and afterward to take the medicine. When silence had been restored, he himself took the Book and tried to read. At last one of us read about the miracles of Christ, explaining as we read. When we had finished our talk, the man said to us, "I think you must be very tired, and since you are preaching the gospel, you must live by the gospel, and I invite you to my house to take some food." We were not inclined to go with him because we did not know him and because he was a Moslem, but he compelled us to accompany him, and as we entered his little house he spread a rug for us and set food before us and said, "Come, eat. Don't be ashamed. Do you not remember the words of your Master, Jesus, 'I was a stranger and ye took me in.'" When we heard that talk from the mouth of a Moslem, our spirits took strength, and we were very glad.

In the evening he said, "You must not look for another place. You will stay with me for the night." Praise be to God, Who had touched his heart and inclined him to accept us. In the morning we went from that village thanking God for the friends which He had provided for us there. The total number of hearers was about forty.

#### VILLAGE OF DELA MANNEH.

When we entered the village, we went at once to the public place, and on being asked why we had come, we replied that we had news that we would like to tell in their village if they wished to hear it. They supposed that we had some very startling and surprising news, and they were eager to hear it. Then we read to

them some of the miracles of Jesus, and also read to them the story of some of the prophets, and told them how the prophets had spoken to the people and warned them to repent and turn from their sins. In the evening we were invited to the house of Ali Aga. After supper he asked us to read to him. We read to him of the trial of Abraham, and God's commendation of him for his faith, the story of Job, his afflictions and his disappointments, and that his refuge was in God; the story of Joseph and his faithfulness. He was much pleased, and we continued to read until 10 o'clock in the evening. And he said again and again, "Read, read, perhaps you will not come another time to me. Read until I am filled."

In this village those who heard the Word were forty-one.

(CONTINUED NEXT ISSUE.)

### WHAT IS A CALL?

A vision of need has impelled many of the great missionaries.

William Carey said that his call was an open Bible before an open map of the world.

Robert Morrison faced the question of his life-work in a heroic manner. "Jesus, I give myself to Thy service. The question with me is: Where shall I serve? I consider 'the world' as 'the field,' where

Thy servants must labor. When I view the field I perceive that by far the greater part is entirely without laborers, or at least has but here and there one or two, while there are thousands crowded up in one corner. My desire is to engage where laborers are most wanted."

Mary Lyon, the founder of Mount Holyoke College, and for twelve years its principal, was wont to say, "To know the need should prompt the deed."

Bishop Tucker, of Uganda, left the secluded artist's studio for the work of Christ. He had been painting the picture of a poor woman thinly clad and pressing a babe to her bosom, wandering homeless on a stormy night in a dark, deserted street. As the picture grew, the artist suddenly threw down his brush, exclaiming, "Instead of merely painting the lost, I will go out and save them."

James Gilmour, of Mongolia, decided the question of his field of labor by the logic of common sense. "Is the Kingdom a harvest field? Then I thought it reasonable to seek work where the need was greatest and the workers fewest."

Ion Keith-Falconer, a man of most brilliant attainments, son of a peer, rich, one of our greatest athletes, Cambridge University reader in Arabic, said: "A call—what is a call? A call is a need, a need made known and the power to meet that need."—*Evangel.*



Do not put off till you die to make your gift toward the evangelization of the world. We may do the job before you have time to die, and see what a splendid opportunity and spiritual blessing you would miss.—*J. Campbell White.*



Where there is a wound to be dressed, a broken bone to be set, a shattered frame to be lifted, it is, above all, gentleness that is needed. Gentleness alone will save the flickering flame of life; roughness is death. And in a thousand every-day mechanical operations, in fishing, painting, chiselling and so on, it is delicacy of touch, pliancy of hand, and not force, that is needed. Force or roughness or impatience entangle and spoil and destroy, where quiet, patient, gentle persistency would have disentangled and saved.—*Marcus Dods.*

## WOMEN'S DEPARTMENT.

### SILVER ANNIVERSARY.

This year marks the Golden Jubilee of women's organized work for foreign missions, and the silver anniversary of the organization of the Reformed Presbyterian Women's Presbyterial Missionary Society of Pittsburg Presbytery.

It has been our desire to celebrate the occasion in a manner that would be helpful to the Lord's work, and realizing that we have very much for which to be thankful, we made a special effort to increase our thank offering, devoting it largely to educational work for women in China.

This probably was a natural outcome of the study of Western Women in Eastern Lands, together with the thought of the Golden Jubilee, all of which have tended to increase our desire to be more helpful to our sisters in all lands.

Our privileges have been many during the year—they should bear fruit in our convention. What our convention shall be, depends upon each delegate, and upon those who remain by the staff.

*Therefore*, let each society send its full number of delegates.

*Therefore*, let each delegate come full of zeal and enthusiasm in the Lord's work, and determined to be a *help* in the convention. As *prayer* has always been the great motive power in all missionary work.

*Therefore*, let us each one pray earnestly that the blessing of God may rest upon the convention and its work, for it is only as we look to Him Who said, "Lo, I am with you alway," that we have reason to expect His presence.

May we not on this twenty-fifth anniversary set up our Ebenezer, saying, "Hitherto hath the Lord helped us," and

looking forward seek grace to say, "Lord, what wilt Thou have me to do."

Mrs. ROBERT A. M. STEELE,  
Pres., Woman's Presbyterial  
Society, Pittsburg Presbytery.



Pittsburg Presbyterial Woman's Missionary Society convention will be held in the Eighth Street Reformed Presbyterian Church, May 25-26, 1911:

### PROGRAM.

THURSDAY MORNING, MAY 25.

- 9:30.—Executive Committee.  
10:00.—Devotions—Mrs. R. C. Wylie.  
Roll Call.  
Report of Executive Committee.  
Appointment of Committees.  
Election of Officers.  
Report of Local Societies.  
Noontide Prayer.  
(Delegates will please bring luncheon.)  
AFTERNOON SESSION.  
1:45.—Devotions—Mrs. Emma Sproull,  
New Alexandria.  
Minutes.  
2:10.—Southern Mission—Miss Bess  
Wylie.  
Praise—Psalm 67.  
2:30.—Reminiscence of Twenty-five  
Years by the Presidents.  
Prayer.  
3:00.—Literature.  
Mission Study.  
Conference.  
3:30.—Reading of Plan of Work.  
Report of Thank Offering Secretary.  
4:00.—Children's Hour.  
EVENING SESSION.  
7:45.—Devotions—Mrs. J. T. Morton.  
8:00.—What Led Us to Organize the  
Presbyterial—Mrs. H. H.  
George.

8:15.—Our Indian Mission: What Has It Accomplished?—Mrs. R. M. Pearce.

8:30.—Address—Rev. M. M. Pearce.

8:50.—Our Thank Offering—Mrs. R. W. Wallace.  
Thank Offering Ingathering.  
Adjournment.

### NEW MISSIONARY DEPARTMENT.

How many of our women know that when our dear Miss Wylie returns to Latakia after her furlough a new department is to be opened up in our Levant Mission?

Women have been taught through the clinics, by teachers outside of school hours and during vacation, by wives of missionaries and by native Bible women, but so far as I know, until now there was never a missionary appointed to do work in the homes. This is no easy thing to be picked up in fragments of time when the day's work is finished. There is perhaps nothing more arduous and wearing in mission work than visiting from house to house, with a view to guiding the people into better ways.

In Syria there is peculiar need for a teacher, especially for women. Few women know how to read. Written and conversational Arabic differ so much that the illiterate, even were they to come to Church, would not understand all of what is read, and perhaps but little of the preaching as done in the pulpits. Do you ask where are the women who have been taught as girls in our schools? They are there, and many of them are much the better for what they learned. Others there are who marry outside our Church, become busy with family cares, and do not even keep up their reading. There are no Church papers and women's magazines to stimulate a taste for reading. But it is to be hoped that, with a capable

missionary to visit them, remind them of lessons learned, and help them in Bible study, much good will result.

Then there are our Moslem sisters—veiled, draped, inapproachable! We meet and pass them silently. No smile of recognition from them even if perchance we may have met them somewhere, and the wall between us seems well-nigh insurmountable. Yet we believe that a kind, tactful, sympathetic American woman, recognized as a teacher to all sects, without discrimination, would find a welcome in many Moslem homes and an opportunity given for at least preparing the soil for the good seed of the truth that shall one day make them free.

Gladly has our Church given of its money and workers to general and medical mission work and to schools, and we hail the day when special effort is to be made to teach wives, mothers, daughters, whose influence may not seem to be far-reaching, but which is nevertheless a mighty force for good or evil in home and land.

It seems most fitting that Miss Wylie, so rich in experience, so familiar with the people and so beloved by them, should be our first special messenger of peace and good will to the women of Latakia. Let all Covenanters support her by their prayers, and all unite in earnest importunate prayer for an open door to Moslem women.  
Mrs. C. A. DODDS.

### THE IMPORTANCE AND NEED OF INCREASED EARNESTNESS IN OUR MISSIONARY SOCIETIES.

When we consider that our chief end—our business in this world—is “to glorify God.” and that glorifying God consists not only in worshipping Him ourselves, but in making Him known to others, we see the *importance* of earnestness in this work.

No man succeeds in business who carries it on half-heartedly. He must be diligent, alert, quick to take advantage of every opening. Just so must we carry on the work for which the missionary society is organized. This is the special business of its members: to help to make known the way of life to others. We must "be about our Father's business." When we neglect this, we are not fulfilling the end for which we were created. Christ's exhortation to "seek first the Kingdom of God and His righteousness," shows the importance of the individual choice. But does He mean us to stop there? No, for we are to love our neighbor as ourselves, and how can we love him and yet neglect to share with him the knowledge of salvation?

The *need* of earnestness becomes evident when we look on the world and see the multitudes who are perishing for want of that knowledge; when we see the inroads which the world is making on the Church. It is also seen when we remember how limited our time is—in a few years our places will be taken by others, and our record finished.

How shall this earnestness manifest itself? First, in an intelligent study of conditions, especially in the fields for which our branch of the Church of Christ is responsible. Second, in a more diligent study of the Word of God in its relation to mission work. Third, in a sympathetic interest in the workers at the front, and in our brethren gathered in from among the heathen. Lastly, by a life "hid with Christ in God." And the root of this life, the root of this earnestness of which we have such great need, is secret prayer.

MRS. MARY E. METHENY.

### AMONG THE MOUNTAIN WHITES.

Colonel Roosevelt would be de-lighted

were he to walk into any one of our "mill towns" and see how many little children there are sitting or rolling about in the dirt. But I am wondering what he would suggest to be done for these little ones that they may have a fair chance in life. Some writer in our mission study on China says, "The only persons who are not facing a problem in China are those who are laid peacefully to rest." Such is the case here. The little ones are altogether healthy enough, yet are swept off by those diseases of children, where precaution is not taken. In one mill town I was calling on acquaintances after a summer's absence. "How is your little girl, Mrs. Cochran," I asked, not seeing the child. "O," she says, "have you not heard she is dead?" "No!" I exclaimed. "She ate a big dinner of cow-peas, the 15th of August, and took sick, went into spasms, and was dead before the next morning." I called second door from Mrs. Cochran's next, and asked Mrs. Riddle for the health of the family, especially for "that little baby." "Oh," she replied, "my baby is dead." It died just two days after Mrs. Cochran's, of cholera-infantum.

In a graveyard where I have held a little service more than once, because of the absence of a minister, there are four or five baby graves in one plot of ground. Only one child is spared to the tobacco-soaked father and snuff-saturated mother.

The many dirty, yet pretty, little urchins that swarm about the doors live, in spite of insufficiently warm clothing and nourishing food and the constant drinking of coca cola and tobacco poison of parents, which must reduce vitality. Their out-of-door life—living so close to nature—is in their favor. But when they arrive at the age of twelve, when they are allowed to enter the cotton mills, then soon they present that tired, wan look

and expressionless face that makes us so readily guess their employment when we meet them.

"You hain't never been to see my twins yet, Miss McCartney," said a mill woman one day as I passed. "I shall come real soon," I replied. True to my promise, I attempted, one cloudy, wintry evening, to see those twins. I nearly fell over a bucket left in my path as I passed through a dark room to the "living" room, where was the only fire in the house. There sat the little mother of twenty-two years old. At her knee, clinging to her and so fretful, was a half-dressed child of two years of age, having a crippled foot, which the doctor could soon remedy by the cutting of a leader or two; but the parents would never listen to my entreaties to have this done. In the cradle lay two babies, feet to feet, some six months old, whining and big-eyed, holding up emaciated little white hands. Oh, how my heart pitied the little things! "Have you nourishment enough for both of these?" I asked. "No," she replied, "but I chew biscuit and give them, and I carry them up to my next neighbor, who has a baby, too."

It is needless to say she got some sound advice. "What do you call them?" I asked. "Beckie and Jakie," she replied. Imagine my chagrin in a few weeks after to enter a cotton mill, and among the whirring machinery was the young mother of the three pitiful little ones, busy at work. She preferred the mill work and left her babies in the keeping of a debauched aunt.

I have given you rather an exceptional case, and yet were you to go with me and see the conditions in their homes and the

numbers of mothers in the mill who do not have to work there, but who prefer it to housekeeping, you would not think this such an exception.

Pray for God's guidance and blessing on His children's efforts to uplift humanity.

MARY ELMA MCCARTNEY,  
Missionary.

Concord, N. C., April 12.

### NOTES.

At the request of Rev. P. J. McDonald, Chairman of Synod's Committee on State of Religion, the article which appears in this issue, by Mrs. Mary E. Metheny, on "The Importance and Need of Increased Earnestness in Our Missionary Societies" was written. We hope it will be read by every woman in our Church. Have it read and discussed at your missionary meeting. Let the spiritual life and influence of our societies be felt as never before; that we ourselves may be quickened and the cause for which we labor greatly advanced.



A little over one year ago the Thank Offering Secretary of the Pittsburg Presbyterian Woman's Missionary Society sent out an appeal over the Church for contributions for the Latakia church building. There was a very general and liberal response, until more than was asked was contributed. This should be the case more frequently when calls are made for funds to carry on the Lord's work. May we not expect the appeal made this year for "educational work for women in China" to meet as hearty response?



For "Report of Latakia Church Building Fund"

See Page 102—R. M. S.



## EDITORIAL NOTES.

The Synod of the Reformed Presbyterian Church of North America will meet in the Reformed Presbyterian Church, Pittsburg, Pa., Tuesday, May 30, 1911, at 8 P. M. Rev. M. M. Pearce, the Moderator's alternate, will preach the opening sermon.



Attention is called to the following notice to delegates to Synod:

Reply postal cards have been mailed to all ministers and congregational correspondents requesting answers to the following questions:

Do you expect to attend Synod, meeting in our church, this city, May next?

Please give us the name and post-office address of the Elder from your congregation.

Have arrangements for entertainment of yourself and elder been made?

**IN ORDER TO SECURE ENTERTAINMENT, ALL REPLIES MUST BE IN THE HANDS OF THE ENTERTAINMENT COMMITTEE BY MAY 8. PLEASE LET US HEAR FROM YOU AT ONCE.**

Synod convenes May 30, 8 P. M., in the Reformed Presbyterian Church, Eighth Street, near the Allegheny River. Those desiring hotel accommodations can secure the following rates:

Fort Pitt, 10th St. and Penn Ave.—\$1.50 and upward, room only, per day.

7th Avenue Hotel, 904 Liberty Ave.—\$1 and upward, room only, per day. \$2.50 and upward, room and board, per day.

Hotel Anderson, 6th St. and Penn Ave.—\$2.50 and upward, room and board, per day; room only, \$1 and upward per day.

Hotel Boyer, 7th St. and Allegheny River—\$2 and upward, room and board, per day.

Home Hotel, 9th St. and Allegheny

River—\$8.50 and upward, room and board, per week. Room only, \$3.50 and upward per week.

Rooms only can be secured at private houses for \$3.50 and upward per week.

T. H. Boyd,

Chairman Entertainment Committee,  
P.O.Box 1214, Pittsburg, Pa.



A prominent figure will be missed from the floor of Synod this year. On Saturday, Feb. 11, 1911, Rev. Prof. R. J. George, D.D., having "served his own generation by the will of God, fell on sleep." A loyal friend, an attractive and persuasive preacher of the gospel, and an intelligent advocate of national religion, the central idea of his whole ministry being "Ought not Christ to have suffered these things and to enter into His glory," he was intensely devoted to the missionary operations of the Church. No sacrifice was counted too great to help on the evangelization of a redeemed world and hasten the hour when all the nations shall know and confess the regal claims of its Redeemer. Money in generous contributions, the gift of speech in eloquent utterance, and a daughter intellectually bright, fully surrendered and thoroughly equipped for service, were gladly laid upon the altar. His position in the Theological Seminary gave him an exceptional opportunity, which he was not slow to embrace, of pressing on the students under his instruction the need of laborers in the foreign fields and the privilege of consecrating their life-energies to that department of service. In all the mission centers, at home and abroad, are ministers on whom his teaching has left impressions that can never be effaced. They are more decided Christians and more effective

preachers because of the influence that, under the guidance of the Holy Spirit, he exerted upon their minds and hearts. Both from China and the Levant come touching allusions to benefits derived from his training. Our beloved brother rests from his labors and his works do follow him. Servant of God, well done.



OLIVE TREES has received and passed on to Treasurer Dr. S. A. S. Metheny the following contributions to the Foreign Missions: \$226 from some women of Second New York and their friends, for the mountain schools in Syria; and \$60 from the C. E. Society of the same congregation for the support of a cot in Dr. Balph's hospital at Latakia, Syria.



The Third New York Congregation lifted a collection of \$59.00 for famine sufferers in China, and sent same through the Christian Herald.



George H. Doran Company, Publishers, New York, have sent to OLIVE TREES: **The Church of Christ in Corea, by Malcolm C. Fenwick, pp. 134. Price, \$1.00.**

This volume is a valuable contribution to the literature of modern missions. "While the book," says a Note Introductory, "is primarily a history of the spread of Christianity in Corea, it is incidentally a plea for a return to the missionary methods of the early Christian Church, and a convincing illustration of what may be accomplished by these methods. If Mr. Fenwick's advice were adopted in any universal manner, its effect on future missionary enterprise would be far-reaching and revolutionizing; moreover, it would multiply many times the economic possibilities for pioneering." For this reason we commend this finely written and illustrated volume to our readers. The following chapters challenge special atten-

tion: VII. "The Foolishness of Preaching"; VIII. "Native Sons Sent Out to do the Work"; X. "The Splendid Success of the Native Pastor where I had so Hopelessly Failed"; XIII. "The Simple-hearted Believer in any Country is God's Sufficient Instrument in that Country"; and XIV. "After God Taught, We Prayed, and He Sent the Laborers He Had Educated." The friends of foreign missions, who would see success attending the work of their representatives, cannot afford to be without this book, and should order it at once.



The twenty-eighth Annual Conference of the International Missionary Union will meet at Clifton Springs, N. Y., May 31 to June 6, inclusive. The theme of the Conference will be "The Decisive Hour of Christian Missions."

As there have been over twelve hundred members enrolled, it is anticipated that there will be a large number of missionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises.

None but missionaries can become members of the Union, but the sessions, which are intensely interesting, are open to the public, and the Board of Control extends an earnest invitation to all interested in missions to attend the Conference this year.

The Sanitarium entertains the members of the Union free of expense, and others wishing to attend can secure accommodations at the Sanitarium or at private boarding places in the village.

Missionaries and others who contemplate attending the Conference will confer a favor if they will notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

## FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1911.

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Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

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